

AUXILIARY GUIDE NUMBER FOR SEPTEMBER

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

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*"We as Latter-day Saints, holding the Priesthood as we do, should become more intimately acquainted with Jesus Christ, who is the Way, the Truth, the Life, and let Christ's spirit of self-forgetfulness and service take possession of us and 'seek ye first the kingdom of God and his righteousness.'"*—J. GOLDEN KIMBALL.

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## YOUTH AND THE CHURCH

ELDER DAVID O. MCKAY

OF THE COUNCIL OF TWELVE

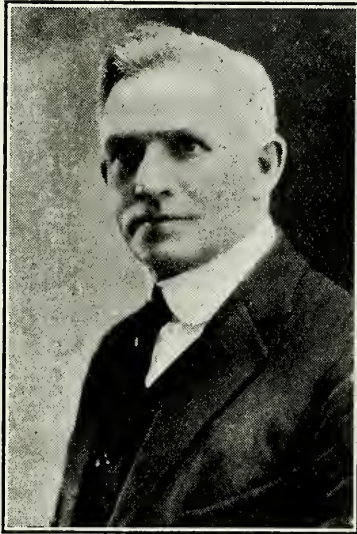
IT is just twenty-eight years since I was called into the Council of the Twelve. As I listened to the inspiring address of President Grant in the opening session of the April conference, I looked introspectively into my own soul, and thought this:

"Never before in my life have I felt so grateful for my membership in the Church of Jesus Christ of Latter-day Saints. Never before have I felt more intensively how beneficial the Church has been to me and my loved ones. Never before has my testimony been stronger. Never have I felt so deeply in every fiber of my being that this Church was established by God the Father and His Son Jesus Christ, and that the men who have guided its destiny have been inspired by the revelations of God to them."

I desire to say a word here about the Church and the opportunity it offers to its young people. I should like to pay a tribute to the ward and branch officers who are working so unselfishly and conscientiously for the establishment of truth in the hearts of men. I should like to express a word of appreciation to the officers and teachers of the auxiliary associations who are rallying around them the army of young people and instilling into the hearts of the youth faith in the Church of Jesus Christ. I want to express also a word of appreciation to the leaders in Priesthood quorums. I think that never before has there been such a quorum-consciousness manifested as is manifested at the present time.

Since January 1st, 1934, the General Board of the Sunday Schools has held a number of conventions. In the stakes of Zion we have approximately 21,000 officers and teachers enrolled. Of

these 21,000 invited to attend the conventions already held we have had an average attendance of eighty-three per cent. That is a good response. Seven stakes, comprising eighty-four wards, have been in attendance one hundred per cent. That is not counting the presidencies of stakes, high councillors, bishops, and members of Priesthood quorums who were invited and in



ELDER DAVID O. MCKAY

many cases were in attendance with a perfect record. We have had a total of 172 wards who have had a perfect attendance at these conventions. Estimating an average of about fifteen officers and teachers to a ward, these conventions have been attended by more than two thousand five hundred young people. Most of these people who have been attending these meetings are young men and young women between the ages of eighteen and twenty-seven.

More gratifying even than this outstanding record of attendance, is the attitude of these young people towards the theme presented and expounded in the various sessions. This theme is expressed in the first article of the "Children's Charter"—"For every child spiritual and moral training to help him to stand firm under the pressure of life."

We hear a good deal of talk about our young people these

days. Some say that they are indifferent, that they are losing their interest in the Church. I do not agree with this accusation. My experience with the young people leads me to believe that there was never a time when youth more sincerely sought the truth, when they were more responsive to assignments made in the Church, when they were more observant of the ideals for which this Church stands.

Oh, I am not blind to the fact that there are those who are wavering. I also know that there were young people during our youth who wavered. I realize that there are those who stand on the side lines, and arrogating to themselves superior wisdom which they do not possess, would fain guide and dictate; but there have always been such. The great majority of our young people are desirous of living the truth.

I realize that temptations were never stronger than they are today; but the young people who resist these temptations deserve all the greater credit. We hear about young boys and young girls who indulge in things contrary to the teachings of their parents and the officers of the Church, and contrary to the ideals of the Gospel, but we too seldom hear about the much larger group who are exerting an influence for good upon their fellow-workers and upon their associates.

Religion is the most potent power in life. Spiritual develop-

ment and moral integrity are fundamental in the lives not only of the Latter-day Saints, but of all who would build a community that will contribute to the safety and advancement of every republic and of every nation. President Calvin Coolidge truly said that "the government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Of course, we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these cannot be legislated into being. They are the results of a Divine Grace."

I have observed during the past few months a most hearty response by the young people of our Church to spiritual ideals. Generally speaking, youth are anchored. Sometimes they seem to waver and digress from the standards. I know that such breaking down of moral standards is manifested not alone among the young people, and I warn the Church to guard against in chastity. Keep yourselves unspotted from the world, the fundamental element in pure religion.

No, we are not shutting our eyes to the dangers, but I want to tell you we must not shut our eyes to the virtues of the tens of thousands of those who are true and valiant.

**SPIRITUALITY** and morality as taught by the Latter-day Saints are firmly anchored in fundamental principles, principles from which the world can never escape even if it would, and the first fundamental is a belief—with Latter-day Saints a knowledge—in the existence of a personal God. Latter-day Saint children have been taught to recognize Him, and to pray to Him as one who can listen and hear and feel just as an earthly father can listen, hear and feel, and they have absorbed into their very beings, from their mothers and their fathers, the real testimony that this personal God has spoken in this dispensation. There is a reality about it.

The Prophet Joseph Smith, but a youth, did not argue upon the personality of God, he did not speculate upon that eternal source of energy and intelligence from which all life gets its being, he merely stated the truth. Nearly a hundred years later another man through thought and reason confirmed this truth as follows:

Religion standing on the known experience of the race, makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty, for goodness, is not less personal than we. This leap of faith is justified because God cannot be less than the greatest of His works; the cause must be adequate to the effect. When, therefore, we call God personal, we have interpreted Him by the loftiest symbol we have. He may be infinitely moral, He cannot be less. When we call God a spirit, we use the clearest lens we have to look at the everlasting. As Herbert Spencer has well said, "The choice is not between a personal God and something lower, but between a personal God and something higher."

Thus anchored in the faith, our young people have the foundation of spirituality, and the teachings of materialistic philosophy cannot dislodge them. Next to this belief in a Supreme Being

is the testimony they have that God is revealed through His Son Jesus Christ, the one perfect being who is the light and life of the world.

The third anchor of the young people is in the realization that the Church is established as a means of consummating God's purposes; and they realize, too, even if they have not thought it out as they will some day, that there is nothing in the world to compare with the Church of Jesus Christ as an effective organization in alleviating the ills of mankind.

And now, young people, thus anchored in the faith, and thus organized, we ask you to join the organizations in your branches, to heed the advice of the President of the Church, to affiliate with your quorums, with your auxiliary organizations, in your fast meetings, and there in these local groups express your thoughts, express your doubts, seek after the truth, apply measures that will appeal to those of your associates, and when you prove those measures to be effective and satisfying to the soul, then can the central organizations take those measures and adapt them to the whole as a universal benefit. In that way, and in that way only, will progress and efficiency be fostered. Don't stand out on the side lines and say, "This quorum is not doing its work," but get into the quorum and help it do its work. That is the way which God intends people to work in this Church, and it offers to you one of the best opportunities in the world.

**F**INALLY, the consummation of God's purposes is put in these words: "My work and my glory is to bring to pass the immortality and the eternal life of man." This divine purpose may be achieved by using the Church as a means of accomplishing the following specific objectives in the achievement of which lies a sufficient challenge for the brightest minds in the world:

First, *physical strength, virility, cleanliness*. When, therefore, you hear carping critics say that the Church Authorities over-emphasize the Word of Wisdom, you may know that they have not studied very deeply the significance of the Word of Wisdom. Fundamentally, physical strength and virility are essential factors in the progress of humanity.

Secondly, *economic security*. When you hear a young man say we lay too much stress on tithing, you may know he does not realize the relation of tithing and fast offerings to the economic security of every man, woman and child in the Church.

Thirdly, *social justice*. Go into any quorum and see who are meeting there—your lawyers, your doctors, your farmers, all meeting on a social plane. In the Church of God every man and woman has equal privileges to every other man and woman.

Fourthly, *spiritual enlightenment*. Cultivating the fruits of the Spirit which are love, joy, peace, kindness, long-suffering, gentleness, etc.

In conclusion, let me say that now, if ever, is the time to make practical the Gospel of Jesus Christ, and to strive to live up to the principles of true Christianity. William P. King, in *The Practice of the Principles of Jesus*, says:

Mankind has tried everything except Christianity. The world has tried hatred, greed, impurity, graft, self-interest, and has been brought

to the brink of perdition. It is curious that we must stand up in the twentieth century and plead with the people who bear His name, that Jesus Christ was not a foolish ruler, a visionary leader; that His word is the illuminating word; that His way is the living way; that it is only safe to trust and follow Him. The Church must repent of her lukewarmness and rebuke with prophetic wrath the selfishness of men, and break her cowardly silence and say to the world, "We have let you run affairs after selfish pagan methods until you have come into the brink of ruin. Unless you Christianize your industrial system it cannot last. Unless you Christianize your institutions they cannot endure. Other foundations can no man lay than that is laid which is Jesus Christ." Too long have we imagined that the principles of Christ were for some other world. We have put the kingdom He came to establish beyond the stars, but this was not the purpose of His mission, this is not the meaning of His Gospel. His laws are to be followed in the world in which we live, now and here, in street and market and factory. It will only be through obedience to moral law, the Sermon on the Mount and the Golden Rule and wholehearted response to the Fatherhood of God and the Brotherhood of man and a suffering love of Jesus Christ that there can ever be frictionless society in our world.

God be thanked and praised for the restoration of His Church, for the authority of the Priesthood, for the opportunity the Church offers to young people of the Church to obtain happiness through service. May they have the power and interest to take advantage of these opportunities, I pray in the name of Jesus Christ. Amen.—(Adapted from an address delivered April 6, 1934, at the 104th annual conference of the Church, held in the Tabernacle at Salt Lake City, Utah.)

## AUXILIARY GUIDE FOR SEPTEMBER

### PRIESTHOOD

DURING the summer months we have met as usual. "There is no vacation for the Priesthood." However, every other meeting night of the month has been spent in outside Priesthood activity. We have had a special campaign for "Branch Teaching." Now, as the regular routine of classwork faces us, we hope that the Branch Teaching will not be forgotten. It should go forward with vigour. President Grant has said, "The secret of happiness in the Church lies in activity."

Branch Teaching leaflets on the subject of "Attendance at Sacrament Meetings" should have been distributed during the month of August. A similar, more compact form will be forthcoming each month. We are to have a regular monthly "Branch Teacher's Message" which should reach every Latter-day Saint home. These monthly messages are being prepared under the direction of the Presiding Bishopric. We receive them through the *Improvement Era*, and will forward them on to you. On the first Priesthood meeting of every month the branch president should call for a special branch teachers' report; give assignments, and distribute the next monthly message.

#### WEEKLY MEETINGS

*First Night.* Opening exercises. Branch Teachers' report. Two twelve-minute talks: First: "Paul's Testimony to the Divinity of Jesus Christ." (See the Apostle's writings in the New Testament.) Second, "My Personal Testimony to the Divine Authority of the Priesthood which I hold."

*Second Night.* Opening exercises. Local Priesthood activity report. Here is a good suggestion for every Priesthood class: Build up the circulation of the *Milennial Star* in your community. Lesson: *Vitality of Mormonism*, Chapter Twenty-two, "The Coming of the Lord."

*Third Night.* Opening exercises and local Priesthood activity report. Two twelve-minute talks: First, "John's Testimony as recorded in the Fourth Gospel." Second, "Christ's Promise to Come Again." (Refer to last week's lesson.)

*Fourth Night.* Opening exercises and local Priesthood activity report. Lesson: *Vitality of Mormonism*, Chapter Twenty-three, "The Federation of the World."—G. HOMER DURHAM.

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## GENEALOGICAL DEPARTMENT

*Second Week.* Lesson 17 in the Genealogical Lesson pamphlet, "Founders of the Faith."

No higher tribute can be paid any man than to say he embraced the fulness of the Gospel when he heard it, laid aside the traditions of his fathers, served faithfully and magnified his Priesthood calling to the end of his days. It is far more glorious to be able to derive our lineage from such than from the most mighty and dazzling potentate of the earth. Humble though their station in life and obscure their origin, yet they were chosen from among the noblest spirits God had in His kingdom. They were chosen to be the founders of Christ's Church in these latter days. They were of noble lineage, of the Israelitish race. Melvin J. Ballard has said: "Through this lineage were to come the true and tried souls that had demonstrated their righteousness in the spirit world before they came here. We came through that lineage. Our particular branch is the House of Joseph through his son Ephraim. That is the group from whence shall come the majority of the candidates for the Celestial Glory. That is why we are doing the work for our ancestors and not for others."

For the activity tonight: (a) List the names of your forefathers who were born in the Church; those who were converts. (b) Examine a sheet for Sealings for the Dead—Wives to Husbands. Study the instructions at the top of the sheet and fill one out by the use of information you have compiled on the Pedigree Chart, One Family Group Sheet; insert the dates of Baptism and Endowment from the Baptism and Endowment form which has come back from the temple. If you have no such forms, fill out the sealing sheet for practice.

*Fourth Week.* Part Four. "Service in the House of the Lord." All the ordinances of the Gospel are to prepare us to enter the celestial kingdom. By keeping all the commandments and receiving all the ordinances, and enduring in faith unto the end of life, we qualify ourselves to enter into the highest heaven or degree of that kingdom. The Latter-day Saints have built Temples where these holy ordinances are administered. The unit in the highest division of the celestial kingdom is the family. In the Temples persons are bound by sacred ties into family groups, so that in heaven the same relationships which existed on earth will prevail.

For the laboratory period this evening, draft a letter to a real or imaginary relative or vicar asking that person to find one of the following things: (a) the christening date (b) the marriage date (c) the death date of one of your ancestors.—CONWAY A. ASHTON.

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## SUNDAY SCHOOL

SACRAMENT GEM FOR SEPTEMBER

"JESUS said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and

great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matthew 22 : 37-40.)

#### GOSPEL DOCTRINE DEPARTMENT

Concert Recitation (See cover of Lesson pamphlet, Doctrine and Covenants 88 : 78) : "Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand."

*September 2nd.* Lesson 30, "The Wheat and the Tares." Text: Doctrine and Covenants, Section 86 ; Sunday School Lesson, No. 30. Objective : To explain the meaning of the parable of the wheat and the tares, and what bearing it has on the restoration of the Gospel and these latter times. Suggested questions :

1. Give the interpretation of the parable of the wheat and the tares as stated to the Prophet Joseph Smith by revelation.
2. Who alone will be shielded and protected from the great calamities and judgments of the last days ?
3. Discuss President Woodruff's saying in 1894 : "The next twenty years will see mighty changes among the nations of the earth." Describe some of these changes which have taken place in communication and transportation, for instance, and in the governments of nations.

*September 9th.* Lesson 31, "The Prophecy on War." Text: The Doctrine and Covenants, Section 87 ; Sunday School Lessons, No. 31. Objective : To show that the Lord by prophecy given to Joseph Smith warned the people of the wars and destructions decreed to come upon the nations, which began with the rebellion of South Carolina and the rising of the Southern States against the Northern States, causing the American Civil War. Suggested questions :

1. Could Joseph Smith, unless inspired, have predicted the Civil War in such detail ? If so, why did not others foresee the war ?
2. Is there any prediction indicating a World War in this revelation ?
3. What prophecies in this section may still refer to the future ?
4. Explain, "Wherefore stand ye in holy places, and be not moved."
5. What form of government will be established when He comes whose right it is to rule ? Cite some scripture having a bearing on the universal rule of Jesus Christ. (See Revelation 11 : 15 ; Daniel 7 : 27.)

*September 16th.* Lesson 32, "Resurrection and Destiny of Earth and Man." Text: Doctrine and Covenants, Section 88, part one ; Sunday School Lessons, No. 32. Objective : To show there shall come to all the workmanship of the hand of God the resurrection from the dead, including the earth itself, which shall be raised to celestial glory. Suggested questions :

1. What is the Lord's definition of the soul ? (Doctrine and Covenants 88 : 15.)
2. What is the redemption of the soul ? (Doctrine and Covenants 88 : 16.)
3. What is the future destiny of the earth (a) during the Millennium ? (b) after the Millennium ends ?
4. What does the Lord say about the resurrection of all life upon the earth ? (Doctrine and Covenants 29 : 22-25.)

*September 23rd.* Lesson 33, "Teach ye diligently the doctrines of the kingdom." Texts : Doctrine and Covenants, Section 88, part two ; Sunday School Lessons, No. 33. Objective : To show that responsibility is placed upon the elders of the Church to understand the doctrines of the kingdom before they can properly teach them unto the world unto whom they are sent with the message of salvation. Suggested questions :

(Continued on page 522)

THURSDAY, AUGUST 16, 1934

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EDITORIAL

WAS HE RIGHT—CHURCH ENTERTAINMENTS?

RECENTLY a district president wrote to the mission office in part as follows: "Last Saturday, tea was served at one of the branch socials, and when I objected, those in charge stated such was permissible, as it was only for outsiders. Will you kindly write me a note giving the Church's viewpoint on the matter, as I should like to clear up this point throughout the district."

Good for the district president! He evidently believes there is a reason why "outsiders" are invited to our social functions. And it is also evident that the reason he had in mind was not clear to those who had the social in charge.

And so the question is, what particular reason did the district president have that the others did not have? Of course, we are not certain that we know, but we think we do. His reason was the proselyting value of the function. If visitors to our meetings and social functions see or hear nothing new to them they are not likely to be impressed. But if at a social they find that tea is not served they will have a new experience. They will learn something about Latter-day Saint practices and doctrines. Likely they will hear, and perhaps for the first time, the expression "word of wisdom." And, further, if they see no smoking but, on the other hand, are confronted with placards on which is written, "No Smoking, Please," they certainly will be impressed. Yes, the district president was right. In all our functions Latter-day Saint standards should be maintained—no servings violative of the Word of Wisdom, no smoking, no drinking of alcoholic beverages, no conduct unbecoming to ladies and gentlemen. But conscientious efforts should be made to maintain a friendly, sweet and wholesome atmosphere, one that is characteristic of clean-thinking and pure-living human beings.

"Men are, that they might have joy" is a much-quoted saying, and one expressive of Latter-day Saint philosophy of life. Hence social gatherings are much in favour among us, particularly in the Missions. They serve a number of commendable purposes—provide opportunities for helpful and needful recreation, friendly contacts, fruitful proselyting, etc. Hence efforts should always be exerted to make the socials highly enjoyable for all, and therefore free from dullness for any. But the spirit of the Lord, the most joy-giving influence known, cannot be present in an unwholesome atmosphere. It follows, then, that the most



enjoyable social functions for right-minded and right-acting people should be those in which our Church ideals are most nearly maintained.

Related to the question of "socials" is that of "entertainments"—musicals of various types, dramatics, pageants, etc.—those that are sponsored by the M. I. A. These should be encouraged in every branch and district to the fullest feasible extent dependent upon the existent talent, latent or otherwise. These entertainments will serve many worthy purposes, not the least of which is a proselyting purpose. But this purpose alone will justify the expenditure of much time and effort to make these entertainments creditable and attractive and as frequent as may be. Of course, good judgment should govern in all these matters. Entertainments should not be promoted to the extent that they handicap Sacrament meetings and other religious services. It will usually be found, however, that the more active the branch is in providing creditable public entertainments, the more lively it is spiritually.

Now, in all activities conducted under the auspices of our organizations two values are involved—interior values we may call them, that is, values to the members; and exterior values, that is, proselyting values or those that will bring the Church in contact with non-members. And in this connection may we emphasize the point that it is the duty of every member and of every organization in the Church to be active in proselyting, in preaching the Gospel. We have accepted the Gospel, and we are required to share our knowledge of it with our fellowmen. For most of us this teaching, or sharing, will be most effectively done by the way in which we live, the way we function. And the discharge of the duty, herein mentioned, necessitates our being continually alive to every opportunity of favourably influencing our fellowmen. By all feasible means, then, let us develop the activities sponsored by the M. I. A.—JOSEPH F. MERRILL.

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## WHY MORMONISM?

TO be a Mormon in *name* only means nothing, though the meaning of the word, going back to the root, as analyzed by the Prophet Joseph Smith, means *more good*.

I wonder how many people think of it in this light? Most people unacquainted with Mormonism, having heard only superficially of it, think it means "more bad." Isn't that so?

Plato said, "Let us take hold of life and remodel it."

Aristotle said, "First of all let us get the facts."

Let me tell you what Mormonism will do for the world if the world will live religiously up to its teachings.

It will make better men, women, boys and girls. It will make better fathers, mothers, sons and daughters. It will make better

citizens, merchants, bankers, and workmen. It will make better leaders.

Why better? Because a man who is a faithful Mormon will be sober, his brain will always be clear, his body strong and full of vigour. He will be a good home maker, everything about his home will show thrift. He will be thrifty but not covetous. Industry will show on every hand, in his home, in his business, about his premises. The public will respect him. His neighbours will love him. Why? Because he is congenial and lovable. He is honest, pure and virtuous. He has high ideals of life. He will observe the Golden Rule and do unto others as he would like to be done by. He will observe the Sabbath day and set a good example to all. He will be prompt in the payment of his debts and meet all of his obligations. He will keep his word. He will be punctual and never miss an appointment. He will be clean spiritually and bodily. His home and surroundings will be admired by the passer-by. He will abstain from intoxicating liquors. He will not saturate his body with tobacco poisons. His nerves will be strong because he will abstain from the use of tea, coffee, cocoa, and other useless stimulants.

If all the world would strictly observe Mormon doctrine and teachings the earth would soon become a fit abode for angelic beings to dwell upon. The lamb and the lion could dwell together in peace, and the Son of Man would soon come to His temple and the earth would be renewed and receive it's paradisiacal glory and be made a fit abode for the redeemed and sanctified children of our Heavenly Father.—JAMES H. DOUGLAS.

## SUNDAY SCHOOL

(Concluded from page 519)

1. For what things should we pray to the Lord? What is prayer?
2. What reservations are made to the counsel, "Ask, and ye shall receive"?
3. Prove from this revelation that the Lord requires an informed ministry.
4. What was taught in the "School of the Prophets"?
5. How did the Lord say He would plead with the nations after the testimony of the elders?

*September 30th.* General Review.

### CHURCH HISTORY DEPARTMENT

Concert Recitation (Sixth Article of Faith): "We believe in the same organization that existed in the Primitive Church, namely: apostles, prophets, pastors, teachers, evangelists, etc."

*September 2nd.* Lesson 31, "The First Temple, Kirtland, Ohio." Text: Sunday School Lessons, No. 31. Supplementary references: *Essentials in Church History*, Smith, pp. 153, 154, 188-192; see reference to "Kirtland Temple," in any other history of the Church. Objective: To show how God in a very marvellous manner recognized His temple, His Church and His people.

*September 9th.* Lesson 32, "Forming the Quorums of the Priesthood.

Text: Sunday School Lessons, No. 32. Supplementary References: *Essentials in Church History*, Smith, pp. 67, 69, 151, 152, 168, 169, 182, 192. See Church History Leaflet, No. 14, for Restoration of Priesthood. Objective: (1) To show that it is necessary for the Church to have the same organization that existed in the primitive church, viz., apostles, prophets, pastors, teachers, evangelists, etc., "for the edifying of the body of Christ." (2) That fault-finding and criticism of the Church leaders often leads to apostasy.

*September 16th.* Lesson 33, "Pearl of Great Price and the Doctrine and Covenants." Texts; Sunday School Lessons quarterly, No. 33. Supplementary References: *The Restoration*, Widtsoe, pp. 110-119; Pearl of Great Price; *Essentials in Church History*, Smith pp. 183, 315, (105, 106, for Book of Moses in Pearl of Great Price). Objective: To show that God favoured His people greatly by revealing to them His word through the Doctrine and Covenants and the Pearl of Great Price.

*September 23rd.* Lesson 34, "The Missionaries Cross the Ocean." Text: Sunday School Lessons, No. 34. Supplementary References: *Essentials in Church History*, Smith, pp. 200-204; see references to "Missionaries" in any volume of Church History or any biography of the missionaries named in the lesson. Look in the index of any Church History for "Orson Hyde," and you will find the story of his dedicating Palestine. Objective: To teach that our missionaries by blessing the world through their labours bring great strength to the Church.

*September 30th.* Review. Teachers' answer key: 1. Emma. 2. Joseph. 3. Whitmer. 4. Church. 5. Wept. 6. Indians. 7. Jackson. 8. New. 9. Red. 10. White. 11. Rigdon. 12. People. 13. Bishop. 14. Mormon. 15. Baptized. 16. Dog. 17. Kirtland. 18. Twins. 19. Church. 20. Six. 21. Temple. 22. Twelve. 23. Log. 24. Kirtland. 25. Missouri. 26. Emma. 27. Feathered. 28. Died. 29. Rigdon. 30. Young. 31. Tongues. 32. War. 33. Word. 34. Tobacco. 35. Driven. 36. Red. 37. Camp. 38. Angel. 39. Light. 40. Christ. 41. Sixteen. 42. Prophets. 43. Four. 44. Pearl. 45. Book. 46. Kimball. 47. England. 48. Kirtland. 49. Temple.

#### PRIMARY DEPARTMENT

Concert recitation (see cover of Lesson pamphlet): "Not my will but thine be done." (Luke 22: 42.)

*September 2nd.* Review Sunday. On the first Sunday of the month let the children tell the teacher as much as possible about the stories. Let them tell the stories about the pictures you show them. Use the Bible pictures most Sunday Schools have earned on this review Sunday.

*September 9th.* Lesson 106, "Jesus Prays to God." Objective: Implicit faith in God gives strength and courage. Picture: "The Garden of Gethsemane." Memory Gem: "Not my will but thine be done."

*September 16th.* Lesson 107, "Jesus Finishes His Work." Objective: True greatness consists in losing oneself for the good of others. Pictures: "Jesus Before Pilate," "Jesus on the Cross," "The Burial of Jesus." Memory Gem: "Father forgive them for they know not what they do."

*September 23rd.* Lesson 108, "Jesus Awakens from Death." Objective: "He that believeth in me though he were dead, yet shall he live" (Jesus Christ.) Picture: "Our Lord's First Appearance After His Resurrection." Memory Gem: "I am the resurrection and the life."

*September 30th.* Lesson 109. "Jesus' last message to His Apostles." Objective: Blessings follow a belief in God, and a willingness to obey His commandments. Memory Gem: and Jesus said to them: "I will be with you always."

Primary Songs: "Jesus unto Thee I Pray," *Primary Song Book*; "Did You Think to Pray," "Easter Morning," "O It Is Wonderful," and "Jesus Bids Us Shine," *Deseret Sunday School Song Book*; "Forgiveness," *Kindergarten and Primary Songs*.

For singing practice during the month of September the following songs are suggested: "The Great and Glorious Gospel Light," page 330; "O Say, What is Truth?" page 191, *Latter-day Saint Hymns*. In August we practised, "Israel, Awake from Thy Long Silent Slumber," page 109. Let us sing it again this month.

The following topics are recommended for the two-and-one-half-minute talks in September: "The Value of Prayer," "Sacrifice Brings Forth Blessings," "The Importance of Attending Sunday School," and a topic selected from the Sunday School Lessons studied by the class from which the speaker is selected.

**SUPERINTENDENTS:** This auxiliary guide has given references to Bible Pictures for the Primary Class. It is not too late for you to secure these pictures—without any cost to yourself whatsoever. All you need to do is to form an Enlistment Committee of your officers and teachers, and have members of this committee visit five times. The pictures will be sent when reports of the visits are sent to the Mission Office.

Only a few weeks are left to advertise the Sunday School Lessons before the subscriptions should be sent in. The subscriptions must be in soon if the Lessons are to be on hand for January of next year.

**SECRETARIES:** Please see that all records are kept up to date from week to week, and that the Sunday School Report forms are filled out accurately.—THE BRITISH MISSION SUNDAY SCHOOL BOARD.

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## MUTUAL IMPROVEMENT ASSOCIATION

### THE NEW SEASON

This month we begin a new season of weekly meetings. And this particular year we are stepping forward with the greatest advance in our Mutual Programme that has yet been made in the British Mission. With new manuals for all departments, with the exception of the standardized programmes of the Scouts and Bee-Hive girls, new activity material, and above all fresh courage and new faith, this year we desire to live the slogan as never before.

September will be a big month for us. Here is our calendar, the same as suggested by the General Boards; we will be *united in action* with M. I. A. the world over!

*September 2nd* The regular joint Sunday programme, special M. I. A. Branch Conference throughout the Mission. (See forthcoming circular.)

*September 11th* (or in that week): Gala Opening Social.

*September 18th.* 1934-35 Class work begins.

These three co-related events coming right in order give us a fitting climax to our Summer Programme's efforts to increase our enrollment. Each of these three events should be planned and prepared as never before. Then with the Lord's help, we will launch the good ship, "Mutual Improvement," on the most outstanding voyage of her career. We wish you the real spirit of a Mutual "September."

### SUNDAY NIGHT JOINT PROGRAMME FOR SEPTEMBER

It will be a special M. I. A. Branch Conference. (For details see the circular letter on the subject.)

#### WEEKLY PROGRAMME

*First Night.* Special meeting for officers and teachers of the Y. M. M. I. A. and Y. W. M. I. A. only. (The Branch Presidency should be invited.) With the aid of the *M. F. A. Handbook*, the *Community Activity Manual*, and other available information, the duties and assignments of each officer should be made clear, and the work planned for the season. See also, a special circular letter regarding this special meeting. It should

be made clear exactly what is going to take place at the "Opening Social" the following week, at this special officers' meeting. Let us "understand."

*Second Night.* The real "ushering in" of our season's work comes tonight with our Opening Social. (See the *Community Activity Manual*, pp. 394-397.)

*Third Night.* Tonight we would like to see large groups in 77 Branch Mutuals, separating to five departments, to begin, joyfully, this great new period in our lives. Let us open tonight's meeting by singing "Carry On." (If you have never sung it before, *be sure* to have someone able to lead it *before* meeting starts.) Opening exercises should consume twenty minutes. The rest of the evening falls into one class period of seventy minutes. The figures in parentheses by the listed departments give the approximate ages in which to enroll.

**BOY SCOUTS (12-17):** Direction of Scoutmaster. All troops should have *Scouting For Boys*, and as many game-books as possible. For information write to us or Imperial Headquarters, 25 Buckingham Palace Road, London, S. W. 1.

**BEE-HIVES (14-17):** Direction of Bee-Keeper. The European edition of the Bee-Hive Handbook is the official guide for all swarms.

**M MEN (17-35):** The M Men manual this year contains the text: *What About Religion?* Where you are commencing M Men work for the first time, an effort should be put forth to understand this department, so that organization may be effected.

**GLEANERS (17-35):** The Gleaner Manual this year for the first time contains the same text as the M Men manual. Gleaners, as well as M Men should make the most of this "third night of the month" this year. (See the calendar and information in the fly leaves of your book.)

**ADULTS (35 and over):** Appreciation Night. We likewise recommend to the Adult departments, where they may be meeting, that they clearly understand the work of their department.

*Fourth Night.* Opening exercises, twenty minutes. Retold story: "Paul at Mars' Hill; how he proved his allegiance to the church." Separate to departments promptly.

**BOY SCOUTS:** Official programme. Y. M. M. I. A. Officers! We must make every effort to make the Latter-day Saint Scouts the best Scouts. We can!

**BEE-HIVES:** Follow the Guides. Now is the time, at the beginning of the season, to swell your swarm enrollment. Is your swarm attractive? Does it contain enough "honey" to attract others?

**M Men:** Lesson Night, under the direction of the M Men leader (usually an older man. See the manual.) Chapter One—"What ought I to do." From *What About Religion?*

**GLEANERS:** Lesson Night: "What ought I to do." Chapter One from *What About Religion?* (Where conditions order, the M Men and Gleaner classes may meet jointly for these lessons. However, let us remember that both are distinct departments. It will be better to remain separate for lessons if it will mean submerging one group or the other. The Mission Boards will be pleased to advise with you.)

**ADULTS:** Lesson Night. Chapter One of the text.

**NOTE:** This year there is no "second 45 minute period" for activity. Appreciation courses, that is to say, the community activity items, are taken up on the first and third nights of the month. The second and fourth nights are devoted entirely to the manual study. We look to see some splendid choral and dramatic societies formed, as well as better class-work in general, as the result of this welcome change. For further information on any M. I. A. work, phase, or subject, communicate with the Boards at 5 Gordon Square, London, W. C. 1.—**BRITISH MISSION YOUNG MEN'S AND YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION BOARDS.**—G. HOMER DURHAM.

## BEE-HIVE DEPARTMENT

## TO THE BEE-HIVE GIRLS:

I certainly feel honoured in being called to serve you. I trust that I may do so faithfully and to the eternal benefit of all of us.

I wish I could meet you all, but until that time, let us work cheerfully and with a will to complete successfully our Bee-Hive course. Let us keep in mind our watchword: "Service to God and Fellowman." Let us say "man" when others say "money." Let us work when others have stopped to play, for it is only those who do not know how to work that do not love it. To those who do, it is better than play: it is religion. Let us give life big meanings.

Let us say love when others say hate. Let us say "every man" when others say "one man." Let us try events by a hard test, when others try it by an easy one. Let us begin every day according to the injunction of cell 356: "This is a good world: all men are my Father's children, and He loves them. So do I. To-day I shall do my best to help others and to improve myself." Then truly shall we succeed.

Keep close together, girls! Close associations bring a better understanding of human nature, and thus may we acquire the true spirit of service.

May I hear from every swarm in the mission, so that together we may rejoice in the efforts and accomplishments of each other.

32 Regent Street  
Sheffield 1

ROSE B. BAILEY  
Mission Bee-Keeper

## PRIMARY ASSOCIATION

SEPTEMBER is the beginning of the Autumn Quarter in the Primary. Start in the right way by holding your "Home Coming Day." If your organization is new and you have been unable to make plans for this event, set aside a special day when you can invite the parents of the children to attend and see what you actually do in the Primary Association. On this day, they would no doubt enjoy seeing a little dramatization by their children.

In the Auxiliary Guide for August, instructions and suggestions were given which will be of assistance to you in the presentation of dramatizations. Following is a story worked out in detail, which you may use on this parents' day occasion, or in your regular class work. First, retell it to the children in your own words. The children may then learn it as it is given here, or may glean the thoughts and put them into their own words.—NETTIE L. WOODBURY.

## THE OUTCOME OF A SECRET

Characters: Men, women, children. Bartimeus, Friend

## SCENE ONE

*A village street. (Arrange chairs to represent buildings in a street.) Blind Bartimeus sits by roadside begging. People drop coins into his cup. The Friend enters.*

*Friend.* Ah, Bartimeus, how art thou today?

*Bartimeus.* Oh, I am so happy! I have a wonderful secret.

*Friend.* Happy? You, Bartimeus? What is the secret? Tell me the good news.

*Bartimeus.* I have been thinking of the great Teacher of whom everyone is talking. They say He doeth marvellous things. Not only does He teach and tell beautiful stories, but I have been told He heals the sick.

*Friend.* Yes, I have heard so, too.

*Bartimeus.* I know He does because I heard one of His followers tell how He healed a deaf and dumb boy. The boy could not speak plainly. It was hard for anyone but his mother to understand him. They brought the boy to the great Teacher. He took him aside from the crowd, He talked with him, He put his fingers into his ears, He prayed to God and when they returned he could talk. The man said the boy was so happy he talked all the time.

*Friend.* It certainly is strange. He is unlike any other man.

*Bartimeus.* But I have not told you the secret yet. If He can make a deaf and dumb boy hear and speak, why can't He make a blind person see?

*Friend.* Oh—but you have always been blind. Then, too, He has never seen you.

*Bartimeus.* I know; but though I have always wanted to see, I never before tried to help myself to obtain sight. Now I am going to do my part.

*Friend.* But you cannot go to the Teacher. You do not know where He is.

*Bartimeus.* No, but here is my secret. The man told me that he thought the Teacher would pass this way soon, as He is on His way to Jericho. So every day I sit and listen for His coming. I shall know by the excitement. I shall hear the people exclaim and hurry by to see Him. Oh, if He would only come soon!

*Friend.* Maybe He is coming now. I see a company of people coming over the hill.

*Bartimeus.* (*Rising from the seat.*) Oh, oh! Is it He? Is it? Is He really coming? Oh, let us go out to meet Him. I must not miss Him. (*Boys hastily leave stage; Bartimeus cries out:*) Thou Son of David, have mercy on me! Have mercy on me, Thou Son of David. Make me see!

## SCENE TWO

*Same as Scene One. Friend enters.*

*Friend.* It seems strange not to see blind Bartimeus sitting here begging. I wonder where he is. He said he would meet me here today and tell me all about what happened. To think that he can really see!

(*Enter Bartimeus*)

*Bartimeus.* Ah, Friend, you are here first. There was so much to see by the way, that I stopped often. How wonderful it is to be able to see! In all the years that we have been friends, I never saw your face until yesterday. I can hardly believe it is true! I had never seen the grass, the sky, the water.

*Friend.* Tell me what happened. You ran so fast and went into the crowd where I could not follow you.

*Bartimeus.* I know, but I had to see Him. I did not dare to wait until He saw me. As I ran I cried to Him, "Have mercy upon me, thou Son of David." The people tried to make me keep still. Some said, "Don't bother the great Teacher." Others said, "He won't stop for you. He is going to speak to the multitude." Many said, "Keep still, and go away." But I only cried the louder. Suddenly the people all seemed to stand still, and all stopped talking. It was very quiet. I called again. Then a voice close to me said, "Be of good cheer, he calleth thee." And a man took me by the hand and led me still farther into the crowd. At last I stood in front of the Teacher. He said, "What wilt thou that I should do unto thee?" It was the sweetest voice I ever heard. I answered, "Lord, that I might receive my sight." Then He said, "Go thy way, thy faith hath made thee whole." And suddenly my eyes were open. The first sight I beheld was His face. Oh, the beauty, the kindness and the love in it! The Teacher began to move on and I followed Him. The crowd grew in numbers, but I kept close to Him and sometimes He talked to me.

*Friend.* What did He say?

*Bartimeus.* He said He was glad to help me because I had tried to help myself. He said that as He had helped me, I must help others. I asked Him if I could not stay with Him, but He said I must return home and be His disciple here in Jericho. He needed followers in every place and I could help Him most by remaining here in a city where He could not stay. So, though I am here and He is far away, I shall always be His follower.

*Friend.* And I, too.

*Bartimeus.* We will go together, telling others of the great Teacher, for I would have everyone know Him as I do.

(*Exeunt.*)

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## FROM THE MISSION FIELD

**Doings in the Districts: Manchester**—To observe Pioneer Day members of the Manchester district met at Heaton, Saturday, July 28th, for a day's outing. Boating, cricket and baseball matches, and competitive sports furnished activity and exercise for all. Prizes for outstanding prowess were won by the Bolton branch, in the main event of the day, and by Elders Eldredge and Macfarlane, and Sisters Francis Nelson, Mabel Brierly, D. Pazlor and Lottie Nelson. The outing was brought to a close with community singing and pioneer stories. In charge of the affair were the district M. I. A. supervisors, Brother John Massey directing the games.

**Newcastle**—The splendid beach at Redcar was the playground for the children of the Middlesbrough branch at their annual outing held August 4th. The day was spent in bathing, playing on the sands, and in competitive games and races supervised by the grown-up members of the party. Attractive prizes were

awarded to winners of the races and sweets were given to all the children who participated. Tea was provided through the aid of a number of sisters in the branch, and the children enjoyed the day immensely. In charge of the affair were Sisters Nellie Thompson and Edith M. Elliott. The group included the children from all organizations.

**Nottingham**—An outdoor "open night" was held on July 31st by the Eastwood branch M. I. A., under the direction of President Walker K. Barton and Sister Ada Hill. Many investigators came to enjoy the evening's activities, the main event of which was a cricket match between the scouts and the Bee-Hive girls, won by the scouts.

**Scottish**—Twenty-five members and investigators came to a cottage meeting held recently at the home of Brother James Martin, in Westriggs. Elder John Rowell presided, and was assisted by Elder Bruce W. Hoggan, and Elder Thomas Graham of the Airdrie branch.

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